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H. R. HOLSINGER, Corresponding Editor.

ASHLAND, O., MAR. 31, 1886.

Semi Editorial.

This will leave me March 26th, and it will be after April first when most of our readers will see it. I am happy to report myself convalescent. Next week, if we have fair weather, I expect to visit Meyersdale and Mechanicsburg, though I shall not be able to speak in public for several weeks, on account of the state of my lungs. I also hope to be at Ashland in the first week of April. And as soon as health permits I will be heard from in the field, at my old vocation.

Reports or responses to my late proclamation, so far as made to me, are mostly favorable. Brother W. M. Hamilton, of Wells County, Indiana, says he and Brother Souner will stand good for the twenty per cent of the donations of their church on the same conditions upon which the donations were made, and we have no doubt the church will sustain them. Brethren Ziegler and Fletcher at Williamsville, Ill., have agreed to double their donations. Several ministers have reported that they could not secure any additional donations. Of course I expected as much, for some ministers are not much of beggars, and in some churches it is awful hard to beg. I have been there.

I have just read the EVANGELIST for this week. I am pleased with the movement of the sisters. I believe that they will raise $1,000 by $1.00 contributions. By the way, what has become of the Ministerial and Educational Fund enterprise? We had better keep an eye upon our new projects, or we will have a little villiage of half-constructed buildings, and not be able to finish any of them. Perhaps it would be well to keep the heading, with the design and purpose, and the total of the contributions standing regularly in the paper, with such additions as may be made from time to time. This would keep the work before us. We are all so forgetful, you know.

I am sorry Brother Brown did not get his name in my friendship quilt. There is no name I would prefer to his. Perhaps he may have another chance.

Church work seems to be moving along slowly; but I am not suited. We are not half as progressive as I would like to see. There is not the Christian enterprise among us that there ought to be. O for more self-sacrifice, for the honor and success of the cause of Christ. "If any man will come after me, let him deny himself, and take up his cross, and follow me." O Brethren and Sisters, let us live and work as we think we would wish we had when we come to die. I have never regretted any sacrifice I have made for Jesus and his cause, but I have wished I had another life to offer up, and a better life, a purer life, a younger and a longer life. Let us do what we can, which I feel is all that will be required of us. May God bless all His people, and all who desire to be his.

HOLSINGER.

Little by Little.

Over in the bosom of Africa, there are large rivers and great lakes which have no passable outlet to the ocean for steamship and sailing vessels. Commerce demands that vessels play upon the waters of those lakes and rivers, and the ingenuity of man is equal to the emergency, and there are now sailing upon those lakes grand and stately vessels, hundreds of miles from shipyards and the ocean. These vessels were built in some of the most noted yards of the world, and shiped to the nearest ocean point and there unloaded. Thousands of natives would be there in readiness to take a part of the ship or steamboat, and carry it across the great expanse of country to the lake or river where the vessel was to be set up. One native would carry a box of rivets, another a section of the boiler, and each man would take a small part until there was nothing left of the many tons of iron, steel, copper, wood, etc., that formed a part of the vessel. After a caravan of this kind reached its destination expert workmen enter upon the task of setting the vessel up, and after awhile the vessel is complete and is lanched upon the waters by which it is put together.

The man who would undertake to carry a steamboat that weighed many tons, would be regarded a foolish man; but when it is divided and each one carries a small part, he can do it successfully, and the many little pieces when put together according to the design of the master mechanic, complete the great ship.

In the same manner we should undertake to accomplish great works in the Master's business. One or two cannot grasp hold of the great design of the Master mechanic, and complete the great ship. In this way vessels weighing from 20,000 to 50,000 pounds were lanched upon the lakes of the interior of Africa. The methods adopted in accomplishing those works are the ones that we should adopt to accomplish the church works in which we are engaged—little by little. Those who are enthusiastic can hardly wait upon the slow movers. They think every body ought to see things just as they see them, and at once rush forward to do that which they believe is virtuous and advisable.

The brother who is an enthusiastic believe in the Brethren cause cannot see why all well-meaning and conscientious men will not at once leave the bondage they are under and make a strike for liberty, (some places though there is no bondage—the members do as they please); and because there is not prompt action, they become impatient. But do not forget that great oceans, lakes and rivers were formed by the condensing of the breath of the Creator.

Again, the work in various parts of the field, does not at times progress as rapidly as many desire, and their hopes are not realized and they become discouraged, and lose their zeal for the work. Indeed if we were to carry a great iron ship across hundreds of miles of barren and stony land, we would commence the task with some feelings of discouragement; but when we are to work for the Master and receive as a recompense a crown of life that fadeth not away, then we should not allow any discouragement to deter us from performing the work with contentment that is before us to do. We should carry our little piece of the great building to the spot where it is to be erected.

Another brother is a minister and he finds abundant proof in the Bible to satisfy him that a supported ministry is scriptural, and he can not understand why it is that the brethren do not all see and believe as he does; and because the brethren are so slow in paying he becomes despondent and sometimes is prompted to look with suspicion upon their religion. He has already forgotten that it fomerly was preached into us that the Gospel was free, and we were invited to come without money and without price, and that preachers outside of Dunkards were after the money rather than the purpose of relieving souls from sin. Now we must educate ourselves to the habit of giving, and teach others that which the scriptures teach on this subject, and must wait patiently for the fruit of the seed that is sown.

Little by little we must approach the ideal Christian man and church; and little by little we should aim to perform the great work that is before us to do.

Work faithfully on brethren, and have a fixed purpose, doing what is to be done here and there, and finally we will have the thousand little parts put at their proper places across the vast expanse between us now and where we desire to be as a Christian Church, and there we will erect a tabernacle to the Lord that shall be glorious.

Immoral Corinth.

No ancient city in the days of early Christianity was reduced to a lower state of morals than Corinth. The city was the by-word of all Greece, because of its corruption; and, as an expression of debasement and debauchery, the term "to Corinthianize" became a proverb. The followers of Christ became examples of the Christian idea. To the impure, Christ said, "Become pure." The infamous goddess Aphrodite, with her thousands of priestesses, held powerful sway over the city. "Flee fornication," was the cry of Paul. The gospel nowhere panders to human weakness; its ideal is a perfect one. Christianity is not the lowering of the ideal to the wants of the people, but the lifting up of the people to a perfect standard. The gospel of Christ is unlike every vain attempt of imposter. It strikes against every loose tendency. It says, "Be perfect, as your Father in heaven is perfect," and it lifts up all who accept it.

We wonder if the gross immorality of Corinth had not something to do with Paul's exhortation to the Corinthian sisters concerning the veiling of the face? Immorality had become so flagrant, that even the women had forsaken that modesty which was so characteristic in the East. They had really unsexed themselves, going bare faced into public, which to the Eastern mind was the height of unchastity and immodesty. If this was so then Paul's chapter on the veiling of women was intended to counteract all approach to immodesty and immorality among the Corinthian sisters. The veil as worn by the Eastern women was a badge both of modesty and their inferiority to man. Whenever this custom of veiling the women is in existence today in the East, we will find that woman is looked upon as inferior to man. Paul says, however, "If any man seem to be contentious, we have no such custom, neither the churches of God." Brethren, how is it?

Dancing in the Brethren Church.

A correspondent sends us the following momentous question:

Does the Brethren Church allow her members to dance? We know a German Baptist Church that does.

This question, of course, alludes to the practice that is in vogue in many parts of the country, and the reader will understand what is meant, without a delineation of what the question is meant to comprehend.

An emphatic *no*, answers the sisters question.

When questions of this class are called up, we are reminded of a little poetry that we memorized some years ago, which reads after this manner:

Vice is a monster of so frightful mein,
That to be hated needs but to be seen;
But seen to oft, familiar to her face,
We first endure, then pity, then embrace.

There may be no great sin in some varieties of dancing, and even a German Baptist might engage in the higher order of that amusement and not be held guilty; but it sounds unpleasant to hear it said that a German Baptist Church allows dancing, and the Annual Meeting ought to be apprised of this fact and have that church set in order.

In the broad application of the word, dancing designates an exercise that is very unprofitable, and one which frequently leads to dangerous evil and the young and all should be taught to shun it.

While the Brethren Church does not allow it, there are other churches which do, and the custon crept into them in the manner described by the poet's delineation of human character above. It was at first a terrible monster, but the more the world engaged therein, the more pity was extended, and finally it was embraced by some who profess to be Christians.

It is good to be consistent, and it requires a mind with unusual discerning powers to tell where the harmless ends and the evil begins in some of the practices that prevail under the name of popular amusements and society entertainments. It is therefore prudent to look upon all classes of amusements that are engaged in around the door of hell, without any degree of allowance. This may seem severe but it is the safest path to walk on. We are commanded by Paul to shun every appearance of evil; and if churches and individuals would heed this commandment, hundreds would be saved from trouble and disgrace.

The Church of Jesus Christ is the training school of the Kingdom of Heaven, and if it occupies no higher plane in morals than the world, it should be blotted from the earth. Its purpose therefore being to elevate, every variety of coarse amusement should be excluded from its boundaries.

There is not room enough in the church for Jesus and dancing.

Reading Matter and Advertisements.

A brother sends in this inquiry which relates directly to our business:

Would it not be an advantage to you by adding another leaf to the EVANGELIST and devote that to advertisements exclusively. And that leaf would form the cover, by so doing you could do some advertising and also you could get more reading matter in its columns, but you know best.

It would be an advantage to our business if we could fill up a cover with paying advertisements, and such advertisements that we could insert. But patent medicines are about the only advertisements that are of much consequence, and the majority of them are vile frauds, and should never be allowed to find their way into any advertising column. We would many times prefer to insert no paid advertisements at all unless they were really first-class in every respect; and that is about the only kind we do insert unless we are imposed upon. We have not the time nor opportunity to investigate every applicant who proposes to advertise; so we sometimes do what we would not do. Others, however, are like some men's sins: they are open and going before unto judgement. So it is with some frauds.

We do not particularly desire to publish many more advertisements, and at the present the business stagnation would make the venture proposed by the brother unprofitable, should we undertake it. But we wish to publish more reading matter and will do so when we can; and here we would say to our brother that we are not sailing on flowery beds of ease, while others are fighting to win the prize. Do not forget that this is largely a benevolent work. The EVANGELIST has been far from a paying enterprise. Its proprietors have several thousand dollars invested in it and so far have not realized a cent from the investment, and its editors have never received enough to meet the expenses of what would be regarded as a respectable living by the average member of the Brethren church.

We do not propose to complain but we want our brethren to know that we are doing more than justice demands; and while we are making this sacrifice, brethren, like our worthy, honest and well-meaning corresnondent, have acted as agents, and helped us much, and because they did not turn into tax-gatherers and dun their delinquent subscribers and incur their displeasure, they have been unable to meet their obligations to us, and we are obliged to borrow money to keep our business going, and they have become ashamed and quit soliciting subscriptions for the paper. It seems that some of the brethren think that we can publish a paper for nothing or live without support.